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WITH THE SIXTY I TO I SASKATOON

By the Revs.
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and
W. A. DARK, M.A.

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With

Archdeacon Lloyd's

Party

to Saskatoon.



**DIOCESE OF
SASKATCHEWAN.**

BLACKBURN :
DURHAM & SON, PRINTERS, EXCHANGE STREET.
1907.



"Checking" Baggage in Bay of Fundy.

THE MOVEMENT.

The Historic Movement which is associated with the name of Archdeacon Lloyd is the outcome of an enormously increased emigration of English people who have gone to settle in Western Canada. The Diocese of Saskatchewan consists of three parts, namely, the Northern half of the Province of Saskatchewan, the North Eastern part of Alberta, and a triangular piece of Athabasca. The last named however is outside the sphere of practical politics, as it is inhabited only by Indians, the portion which is likely to be settled being a parallelogram roughly speaking 450 miles long and 180 broad. The river from which the district takes its name runs through the entire length of the Diocese, and on its banks the first homes of Europeans were built. Nearly four hundred years ago fur trading posts and forts were erected at intervals along the river, and therefore there has been a small white population for a long time. The first real settlements of white people were made in 1881 and 1882, but the numbers were quite insignificant, and it was not until the beginning of the present century that immigrants entered in any numbers. Up to the beginning of 1900 the Diocese was practically a Missionary Jurisdiction, the See having been formed in 1874 in order to provide proper supervision for the Indian Missions.

In 1902 the only railway line was one of 70 miles running up to Prince Albert, and having only a weekly

service. In 1903 an event took place which led to the development of the district. Some English people conceived an idea of forming a settlement confined to British-born immigrants, and the Government reserved land for them in the valley between the two branches of the river, and about the fourth meridian line. On March 31, 2,500 people sailed from Liverpool to St. John, and then travelled in five trains to Saskatoon. From Saskatoon they had to "trek" 200 miles along the old Indian trails, in the first hundred miles of the journey passing only four houses, and none at all between Battleford and their destination. So large a party attracted a great deal of attention, and others followed in their wake, so that now the district is fully taken up. At the beginning of 1907 the settled portion of the Diocese was equivalent to a little more than half the size of England, whilst there were only twelve clergy to minister to the people scattered over the 30,000 square miles. Well, these clergy did their best, but it was impossible for them to reach half the people. A new problem arose; two new transcontinental lines were proposed, and the routes surveyed. These were to pass through the Diocese, and open up another 25,000 miles. As soon as the line was surveyed people anxious to get near a railway settled along where the grading was to be done, and there was every likelihood of the whole district being taken up by the end of 1907. No part of this district had a church within twenty miles, and most of it was not within a hundred miles of the nearest church.

Thus the Bishop was face to face with the problem of providing ministrations over a country just opened up,

half the size of England. He decided that the utmost that one man could manage to cover was 400 square miles. With districts of this size sixty clergy would be required, or five times the number then engaged in such work in the Diocese. In view of the shortage of clergy at home he came to the conclusion that he would be unable to secure so many recruits. The *next best thing* was to get sixty devout laymen full of the Spirit of Christ, and of such a standard that they might be ordained after three years' training, and put them in charge of districts, with a number of fully ordained men to superintend them and to administer the Sacraments. Archdeacon Lloyd came over to England and appealed for the men and the means necessary to keep them in the field for three years, after which time he anticipates a great measure of local support.

The Diocese of Saskatchewan is only one of four prairie dioceses almost equally in need of help, and two dioceses in Ontario, (Algoma and Keewatin), and the Diocese of Caledonia, in British Columbia, are being rapidly developed, so that what has been done in Saskatchewan needs repeating six times at least before the Church is fulfilling the minimum of her responsibility.

The Party which sailed from Liverpool on April 19th, 1907, was the largest ever furnished by the Church of England for work amongst her own children abroad, and yet, so great has been the immigration into Western Canada, only the fringe of that great field has been touched. During the last four years a quarter of a million people have left our parishes at home and settled in Canada.



Exercise on Board.

WITH THE SIXTY TO SASKATOON.



THEY were proud moments when, standing on the deck of the R.M.S. *Empress of Britain*, on the afternoon of April 19th, the last gangway was withdrawn, and the ship moved slowly into mid-stream. A crowd of well-wishers was on the Stage to bid us God-speed, in the front rank being the Irish Secretary and Miss Woolmer holding aloft the Society's flag—an Union Jack, with the letters C.C.C.S. inserted. Months of incessant work on the part of Archdeacon Lloyd and the Association Secretaries of the Colonial and Continental Church Society, well seconded by voluntary workers in many parts of England, had met with deserved success. Churchpeople had risen to a sense of their responsibility in a manner never before experienced, and the Scheme had been fulfilled in every detail. On the previous evening Hope Hall, Liverpool, had been crowded for the Farewell Meeting, and just before sailing the members of the party and their friends had assembled round the Lord's Table in St. Nicholas' Church, where the Saviour's Death was remembered in His Own appointed rite, administered by the Bishop of Liverpool.

The sea was like the proverbial pond, and we made many plans for our guidance on the voyage, most of which remained "plans" owing to the prostration of so

many of our number as the elements became less favourable. Saturday was an ideal day, and there was not a man amongst us who did not talk bravely of the sea. But by breakfast time on Sunday morning the motion of the vessel had considerably increased, and but few members of the party were in evidence.

The Saloon Service was conducted by the Revs. A. Clarke and A. J. Oakley, the former a retired Rector who, with his family, was going out to settle in Saskatchewan; the sermon fell to the lot of the Rev. James Boyle, and the collection was, as usual, given to the Seamen's Orphanage, Liverpool,—of which a former agent of the C.C.C.S. in South Africa is now Chaplain.

In the afternoon a number of Catechists conducted an informal Service on the covered deck of the steerage, and in the evening a short Service was held in the second Saloon.

The remaining days passed all too quickly; as the weather permitted Services were held on the different decks, and lectures on the geography and Canon Law of the Diocese were delivered by the Archdeacon.

In consequence of one of these lectures a Service in the steerage was postponed, with the result that a letter was received, signed by a number of passengers, asking that the Service might be held each day. This was pleasing, as it signified a definite desire for better things on the part of the new settlers for the Far West.

Thursday was full of excitement as to the time we should reach Halifax, where the mails and a few passengers were landed about midnight. The next morning we were in the Bay of Fundy and making for St. John, N.B. We just missed the tide, and were kept waiting

for some hours, eventually making fast alongside the wharf about eleven o'clock, on the evening of April 26.

The Customs officers had joined the ship at Halifax in order to facilitate despatch of baggage, and during the continuance of the voyage to St. John our belongings were brought up from the holds, and after examination by the Customs checked through to destination by the railway men.

Here the party was met by the Rev. W. A. Dark, N.E. Association Secretary of the C. & C.C.S., who had come over as Chaplain to the emigrants on the *Mongolian*, calling at St. John's, Newfoundland, and spending a couple of days in fog and ice.

Most of the local clergy were on the wharf to meet us, as well as some of the Archdeacon's former parishioners from Rothesay. As the number of packages belonging to our party exceeded 600, it was decided to hold over the special cars until the morning, when after an early breakfast, we took our places in the train which was drawn up alongside the wharf. The party with Archdeacon Lloyd travelled in two "Tourist" cars; we journeyed in the more humble "Colonist," along with the Clarke family already mentioned, and other first-class passengers. Though the difference in fares is considerable the accommodation is very much the same, the only advantages that the Tourist Cars offer being that the seats are upholstered, that bedding is provided and made up by dusky porters, who also attend to the car generally. About nine o'clock a start was made, but not before we had put on board a supply of eatables sufficient for our six days' journey, consisting of tinned meats, bacon, cheese, pilot bread, biscuits, bread,



Coal Shutes, Jackfish Bay, Lake Superior.

tinned milk and oats. Each man had his outfit with him, and these were piled here and there in the cars, which had soon the appearance of a country store. Our first stop was at McAdam Junction, near which the C.P.R. line enters the State of Maine, U.S.A., and we were supposed to be bonded through. It was a great relief to some of our number to find that this was not the terrible ordeal that had been pictured to them. Six miles further was Vanceboro, where we put back our watches an hour, having passed from "Atlantic" to "Eastern" standard time. At Brownville a stay of twenty minutes was made, and all the passengers rushed to the store to purchase as their fancy lead them. A striking feature about this general store was the large display of patent medicines, indicating one of the tendencies of the American people. The State of Maine presents an abundance of rough but most picturesque scenery, with plenty of water and suggestive of good sport. The hills were still covered with snow, and everything seemed bleak and inhospitable. The Penobscot River which we crossed at Mattawamkeag, is a favourite resort of sportsmen. Skirting the shores of Moosehead Lake, a magnificent stretch of 40 miles still covered with ice, we passed out of the United States at Boundary. Night was falling when we reached the famous Lake Memphremagog, which is dotted with many islands, and surrounded by rugged, heavily wooded hills. Two lofty mountains, Orford and Owl's Head, are most imposing.

The Colonist car in which we travelled was not unlike the carriages on the Southport line of the L. & Y., a passage right down the middle, seats on either side, to

hold two and arranged *vis à vis*, the seats sliding together in order to form the lower berth for rest at night. Overhead is a shelf which can be drawn into a horizontal position, and forms the upper berth. Partitions are provided, (but are usually missing when an attempt is made to find them), which divide off the top berths, and curtains may be purchased at several stations, but though we had travelled over a considerable part of Canada we had never seen any of them. We secured the lower berth, hung one blanket up as a curtain, and after intimating that physical force would be called in to procure the ejection of any passenger making a noise, we dozed off to sleep. The hard boards and constant jolting were not conducive to sound slumber, and early on the Sunday morning we were out and about.

Each car is provided with a kitchen containing stove and sink, with just enough floor space for one person. The congestion when the whole car wishes to prepare breakfast at the same time can be imagined.

We were unable to ascertain whether fuel was provided for a Colonist car, and so had to pick up all the stray lumber we could come across at each stopping place.

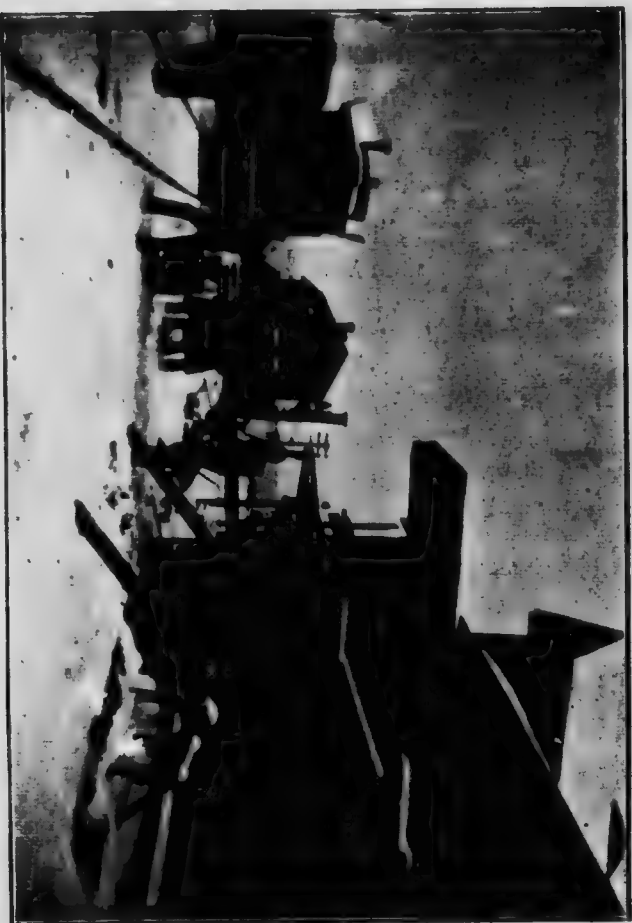
Luxurious living is not the rule on an emigrant train, the ideal method of feeding is to balance a tin of sardines on one knee, a box of soda crackers on the other, and, as an Irish catechist said, a cup of coffee on the third.

In our car were several who had made no provision for the journey, and to these we gladly gave a share of our victuals, supposing that they had omitted to do so through inadvertence. But when opportunities for purchasing supplies passed unnoticed by these people, and they bought only picture post-cards and tobacco, we

closed down upon them and left them to secure supplies elsewhere, though it was difficult for the "tender-hearted one" not to give them *carte blanche* with our stores.

About 8-30 on Sunday morning we reached Smith's Falls, the junction for Toronto, and here were joined by another special train conveying passengers from the *s.s. Ottawa* which had sailed on the 18th. Full Service was held in two cars, addresses being given by two of the catechists, who spoke well and with conviction. In the afternoon Service was held in each of the cars on the train, six catechists taking part in each. On Sunday evening at North Bay on Lake Huron, we organized an open air meeting on the *Depôt* platform. The *Depôt* being a favourite rendezvous for Canadians there was soon a big congregation listening to the proclamation of the great Evangel, but the conductor's cry of "all aboard!" brought the Service to an abrupt conclusion, and most of us joined the train on the move. Evening Service was held in two cars, and at our suggestion, though after considerable hesitation, a collection was made, which resulted in seven dollars being handed over to the Widows and Orphans' Fund of the Diocese. To an Association Secretary a Service or Meeting without a collection seems distinctly incomplete.

We passed Chapleau, (the home of a C.C.C.S. clergyman, and the scene of a terrible railway accident a few weeks before,) early on Monday morning, and by noon were skirting the northern shore of Lake Superior, the greatest body of fresh water in the world. The track is laid along the edge of many rocky promontories, and follows, more or less closely, the sinuous coast line



White River Station.

of the lake for nearly four hundred miles. Every passenger was enchanted with the picturesque scenery, and all agreed that the ever-changing vista was well worth a trip across the Atlantic to enjoy.

Port Arthur was reached about 19 o'clock, and Fort William a few minutes later. Here the enormous grain elevators were the centre of attraction. We noticed also a great quantity of railway construction materials ready for the spring.

The line beyond Fort William runs through scenery of the wildest description, rapid rivers and rock bound lakes diversify the dense forests, rich in many kinds of mineral.

Along this route Field Marshal Lord Wolseley, then practically an unknown Colonel, led his forces to Fort Garry during the Riel Rebellion of 1870.

We hoped the Bishop of Keewatin would meet us at Kenora, but he failed to do so, probably because our train was much behind time. This is the See City, and stands at the principal outlet of the beautiful Lake of the Woods. Gold mining is carried on extensively in the country surrounding Rainy Lake, and great developments are expected in the near future. The population has grown enormously, and the anticipated additions will most certainly necessitate a considerable increase in the staff of the Diocese.

Already from a Christian standpoint the development since the formation of the See, and the appointment of Dr. Lofthouse, has been most encouraging. In the Rainy River district as recently as 1904 there was not a single agent of the Church of England, and no Service held in Rainy City, with a population of over 1,000 souls. During the Autumn of that year, a

Student from Wycliffe College, Toronto, was sent to take charge, and three months later a Church to seat 206 people was opened by the Bishop. At the present time there are five Churches, and four workers ministering to our fellow-countrymen and others in the district.

Snow had been falling throughout Monday, and the country looked like the Canada of popular idea, most of the photographers in the party taking pictures of the scenery.

Thirty miles west of Kenora is the border line between the provinces of Ontario and Manitoba, and the scenery is completely changed. The forests merge into the prairie, which stretches almost unbroken for nearly 1,000 miles until it reaches the eastern slopes of the Rocky Mountains.

The car in which we travelled was not booked to run beyond Winnipeg, and so we decided that the time had arrived when we should demonstrate the prandial possibilities of a Colonist Car. We ransacked our dwindling store for good things, and after much consideration evolved a menu, but little inferior to the Carlton's best. An invitation skilfully copper-plated in spite of the shaking of the train, was forthwith despatched by special messenger, requesting the pleasure of the company of the Venerable Archdeacon and Mrs. Lloyd to luncheon at 13 o'clock. The alacrity with which an acceptance was conveyed by the Archdeacon's Chaplain, suggested that the culinary capabilities of the Tourist Cars were not of the highest.

Two Catechists were beguiled into our service as waiters, and proved most efficient, save that they insisted

upon carrying on a running conversation with hosts and guests alike. Our fellow passengers entered into the spirit of the undertaking and lent us the only table in the car, besides giving us the sole use of the kitchen whilst we needed it.

Before the time appointed the Archdeacon and Mrs. Lloyd were seen eagerly threading their way through the intervening cars, and declining to enter into any conversation which might cause delay, but a resourceful "waiter" was despatched to meet them on our platform and discourse upon the beauties of the passing scenery until we were ready to receive them.

For the guidance of future travellers in Colonist Cars we venture to copy the card which was handed to Mrs. Lloyd as a memento of the occasion.

LUNCHEON TO THE

VENERABLE ARCHDEACON AND MRS. LLOYD.

Colonist Car.

C.P.R., April 30th, 1907.

MENU.

Ox Tail Soup.

Salmon a la Bohemienne.

Roast Beef.

Green Peas.

Sweet Corn.

'Xmas Pudding.

Saskatoon Sauce.

Lloydminster Toast.

Cheese and Biscuits.

Dessert.

Sweets.

Fruit.

Café.

Sixteen o'clock found us in Winnipeg—the Gate of the West; a city typical of the rapid progress of the new land, and having increased its population from 230 in 1872 to 110,000 in the present year.



Train at Kenora, Ont.

Here we had to stay six hours, and some who had accompanied the party left us, among them the wife and family of a catechist already at work in the Diocese, who had come out to re-join him. Mrs. Norris was going by the C.N.R., and had to wait until the following day for a train. So we saw her comfortably installed in the Immigration Hall, which surprised us by its accomodation and spaciousness. Here they had a room with beds, and everything in first-class order, provided by the Government without charge.

Taking advantage of the stop at Winnipeg we called upon the Archbishop, (who was unfortunately away from home), and Mr. Burman, the Society's Hon. Secretary for Rupertsland, who has since our return received a well deserved honour in the shape of a Canonry conferred upon him by the Archbishop.

From Winnipeg onwards the journey lay over the prairie, rich black loam land, but too flat to be interesting. Prairie fires were burning on both sides of the track, which was thus illuminated for miles. Our Irish catechists would have it that these were illuminations of welcome to the party.

At 9-30 on Wednesday morning the train drew up at Regina, and our cars were side-tracked. The C.N.R. train for the Prince Albert Branch had gone out to time and we had to remain until next morning.

Splitting up into parties we explored the city, which is the Capital of the Province of Saskatchewan. Here great development has taken place, and substantial buildings are being rapidly erected. The English Church is a fine new structure, and stands by the old wooden shack which was for years the Church in Regina,

and is now used as a school and parish hall. Advantage was taken of this break to write and despatch letters home, and many were the picture post-cards addressed to those who had been left behind.

In the usual English manner, with the added impetuosity of youth, some of the Catechists were over anxious to "fit out" in Regina. "Broncho buster" hats and fringed gloves were bought under the impression that these were just the things for the West. Probably it was a judicious care for our own lives which induced us to persuade them to cancel a partly arranged agreement under which seven cheap Belgian rifles were to be purchased for the price of six, but the Storekeeper was very little pleased at the change. The business man of Regina is "hustling" in his methods. (This was used to their advantage by three Catechists who were hailed by a gentleman in a motor, and taken all round the city in his car to see the choice lots of real estate, and all before they had opportunity to say that the *real estate* they sought was of a different kind.)

It was St. James' Day, and the Rector arranged a special service, which was well attended, and at which he preached on James i, 5 and 6, offering some good commonsense advice, the result of his experiences, but above all emphasising God's gift of wisdom as their great need.

Here we were face to face with a problem, as all the hotels were full, and where to stay no one seemed to know. We suggested either the Parish Hall or the Dominion Immigration Hall, but were over-ruled in favour of a new hotel which was specially opened at the Archdeacon's request. Bedding and rooms alike were

damp, and it was nothing less than a miracle that serious results did not follow ; as it was some half dozen men were incapacitated for work on our arrival at Saskatoon. Personally we determined to take no risk and preferred to sleep in great coats on the top of the bed. We were out early next morning to transfer our baggage from the Canadian Pacific cars in which we had travelled to those of the Canadian Northern Railway in which the journey was to be continued.

For some unaccountable reason our train was an hour late in starting, and we had the pleasure of seeing the train which left Winnipeg 24 hours behind us arriving in Regina before we left. On the pilot were portions of a cow which had been trying conclusions with the engine, with this unhappy result.

The track lay on what is probably an old bed of the Saskatchewan River, its course having at some time been diverted. Owing to the land on either side being held by speculators, not a single town of any size was seen between Regina and Saskatoon, the homesteads lying away from the immediate vicinity of the line, but on every hand evidences of future development were observed. Little villages were springing up along the line. We were side-tracked in several places, and at Kenaston were held up for a considerable time whilst a fire in the water tower was extinguished. The cars in which we were travelling were very crude, and compared unfavourably with those of the C.P.R. We were two hours behind time when we reached Nutana, a suburb of Saskatoon, on the south bank of the Saskatchewan, and had our first view of the city. A wooden bridge crosses the river, and as our train entered the depôt we



Arrival at Regina, Saska.

observed a crowd which proved to be the Vestry and other Church-people who had come down with the Bishop and Diocesan Clergy to offer us a welcome.

They escorted us to the Church-Room, which was soon to become an historic building, where a meal was provided for us by the ladies of the congregation, to which we did full justice. Afterwards a number of speeches were made, that by the Bishop being an official welcome. Up to this point the catering had been done by the Archdeacon, and each man was responsible for cooking his own food. Now, the Archdeacon said, that as the men were receiving stipends they must provide for themselves. At our suggestion they decided to discontinue this wasteful method, and have all the food cooked together. It was further agreed that the cost should be limited to 25 cents a day per head.

As soon as the company had dispersed, we converted the Church-Room into a "Hotel"; chairs were taken out into the open, the piano and organ pushed into a corner, and camp bedsteads packed as closely as possible over the available room. There was not sufficient floor space for the whole party, so the Irish contingent took possession of a shed which had been erected as an overflow ward of the Hospital.

Dressing was no easy matter in the narrow space between the rows of camp beds, and until the congestion was relieved by the dismissal of some of the party to their work, we just removed our boots, and, wrapping ourselves in the rough blankets which had been provided, slept as best we could. The presence of the Irishmen during the daytime was appreciated, as their keen sense of humour enabled us to discover the *comedy*

in incidents which might otherwise have been regarded as *tragic*.

Winter had not yet broken, the thermometer still registered as much as 27 degrees of frost during our first week in Saskatoon, and the one inch boards which formed the walls of the building offered but little protection against the cold.

There is a large stove in the middle of the room, and many eager stokers piled on the wood during the first evening. By 23 o'clock the room was uncomfortably hot, and we went to sleep, to be wakened about two by the cold, the fire having burnt itself out. The next evening an energetic stoker in trying to put on more wood than the stove would hold knocked down the stove pipe, which descended on some of the party beneath, and covered them with charcoal and ashes. Our experience of the third evening was the climax. The piping had been replaced so well that the end had been pushed right into the chimney, and left no room for the smoke to get out. When the fire was lighted the room was filled with fume. The fire was extinguished, and the windows opened, and kept open all night, giving the majority of the party their first real experience of Canadian cold. We split up into separate crews which undertook to perform the domestic duties in turns. S. L. White volunteered to act as cook, with Coulthurst as assistant. Alderson said he was good at book-keeping, and tried to keep the accounts in order. Davidson undertook the difficult task of catering, and his deep voice might be heard every morning demanding 25 cents per man for the day's rations; and not a little amusement was occasioned by the attempts some

of us made to secure a discount by offering to pay for a week in advance.

The porch was divided by a partition, one half served as kitchen, the other as wardrobe and lavatory, enamelled basins on chairs being used for our ablutions. There were many opportunities for exercise, lumber had to be sawn for fuel, water carried and dishes washed, much of the morning being taken up in these duties.

A shilling a day would not allow of luxurious living even in England where food is cheap, and in the West it means very plain fare. For breakfast we had porridge and tinned milk, tea, bread and jam, (no butter was to be had ;)--we started well with English jam, but the price was prohibitive, and we had to fall back on local produce in the shape of something which was labelled "Compound Strawberry Jam." How we longed for something *simple* as we hunted for the strawberries ! Tea was similar to breakfast with the omission of porridge, whilst for dinner we usually managed some sort of meat followed by boiled rice and stewed (dried) fruit. We tried steak first of all, but our teeth declined to negotiate it, twenty years labour in a bullock team having a tendency to make meat anything but tender ; then we had it minced, and our menu ran in cycles of minced beef, —rissoles, —curried beef, —minced beef, etc.

As soon as the tents arrived (though by this time a considerable number of the men had gone to their posts) a move was made to the plot of ground near Christ Church, where the Deaconess Home is to be erected. Here the tents were put up and life was conducted as on the field. Each man had his own outfit, (including a stove made of thin sheet-iron, which requires banking



School of Domestic Economy.

"Preparing Fuel."

round with sods,) and did his own cooking.

Lectures were given during the day on different subjects, but all seemed to turn in the direction of practical advice for their conduct in their districts. *Liturgics* was the favourite subject and covered ground which would astonish an English professor. Bread-baking, care of horses, and elementary practical mechanics were all included. Looking over a Catechist's notes under the heading "Liturgics" we read, "Look well after your horse," "Don't forget to tie your team in a sheltered spot," "Be careful of swelled head."

Saskatoon presents one of those incongruous mixtures so plentiful in the West. A very humble shack stands side by side with a magnificent general store; a large stone house in well laid-out grounds is neighbour to one which resembles a home-made hen-cote. A bullock team and a very showy motor-car stand in the same barn. New and substantial buildings are going up on every hand. The prospect of three railways centring in their city has made the citizens enthusiastic, and the land has already been divided off into town lots for some miles round. There seems every probability of the city becoming one of the three great cities of the West, and it must be a satisfaction to know that the Mother Church of the Empire is so well represented.

An incident which aroused considerable interest was the removal of a large livery 'barn' or stable from a position near the Church to the other side of the town. The building was raised by jacks on to rollers, and then moved by a windlass which was worked by a horse. The progress was slow, and the building blocked up the street several days at different points.

The Rector, the Rev. D. T. Davies, a former C.C.C.S. Association Secretary, has done well for his Church; with a foresight unusual in Church matters he secured sites for new churches when land values were very considerably lower than at present, in the Ashworth Holmes property, about a mile and a half from St. John's, and west of the track in Riversdale. In each of these places wooden churches have been erected, and in each case a nucleus for a strong congregation has been secured. The former is known as Christ Church, and is exceptionally well situated in what will eventually be the chief residential quarter of the city. Mr. Ashworth, who has developed the property, is a strong and generous Churchman. The little congregation here are determined to have a minister, and to be self-supporting from the commencement. Mr. Hutchings, one of the Catechists, is conducting the Services until they can secure a Rector. The people have entered on a very ambitious scheme of Church building. Foundations have already been laid for the nave of a church, which when finished will cost something like £20,000, and be the finest and most English-like church in the West. The mother church of St. John, itself a grantee of the C.C.C.S., will be proud of her daughter. The new church at Riversdale is dedicated to St. George, and will provide for the artizan class, a large number of small dwellings going up around it. Here Mr. C. Barnes, one of our party, is in charge, a start having been made by Mr. Gibson, who left England in 1906.

The story of St. George's shows what might be done by many congregations in the old country. The parishioners of St. George's, Gateshead-on-Tyne, after

a sermon for C.C.C.S., by the N.E. Association Secretary, determined to build a daughter church in Canada, and before the Sunday closed, the Vicar had received promises of sufficient support to guarantee the success of the undertaking. £51 15s. od. was the total amount received, and this small sum had paid for the church in which that Secretary preached on May 5th, 1907, the lessons being read by one Catechist from the next parish in Gateshead and another from Tynemouth.

The statement that £50 will provide the material for the shell of a church (the people giving the labour and providing furniture) should encourage other congregations and individuals in the Homeland to emulate this example. To complete the building a lining is necessary, but this is usually left until the people are able to pay for it. They look to us for necessities not luxuries.

In some of the churches which have been erected in other parts of the Diocese, the porch has been carried up above the roof so as to form a tower with embattlements, giving the structure quite the appearance of an old English country church, and stamping it unmistakably as a House of God.

The Churchpeople of Saskatoon showed us much kindness, and invitations were constantly coming from people we had never heard of, to go and enjoy their hospitality.

One theatre provided amusement for the town, its chief attraction being some living pictures of the Thaw Trial which were advertised in flaring letters.

The sanitary conditions of Saskatoon are still most primitive, and water is drawn from the river and sold from carts at a price equivalent to 10d. a barrel of



Moving Livery Barn, Saskatoon.

about 30 gallons.

The development of the city commenced with the coming of the Britannia Colony in 1903, and most of the now wealthy men of Saskatoon made their first start toward a fortune at that time. The usual Western "real estate" man is much in evidence; every third building seems to be a real estate office, the business being practically of the nature of stock and share buying. The bulk of the property is held by speculators who have no intention of building, titles being bought and sold as the market rises or falls. Probably the majority of the fortunes in the West have been made in "real estate," and the temptations to dabble in it are very great. It has become quite a regular practice for ministers of other churches, but not for our Clergy, to indulge in a little speculation. In one of the Western cities the Presbyterian minister appears almost daily in the newspaper as the buyer and seller of cheap lots. Considering that the stipends paid them are usually larger than those paid by the Church, this speaks well for the whole-heartedness of our men. The consequence of all this speculation will not be felt until a serious failure in the crop brings with it both hard times in the country, and a temporary cessation of settlement in the West.



For further accounts see

"WITH THE SIXTY IN SASKATCHEWAN,"

— and —

"THE SIXTY ON THE PRAIRIE."

WHAT I DO!

"I am only a little girl and people say I am not old enough to have money yet. But I have a pretty Log Hut, and every week I take it to my daddy and say as nicely as I can:—'Daddy, a penny, please!' and so he puts a penny in the box. Then when we have visitors I always show them the Log Hut and say:—'a penny, please!' If they are nice people they always put something in because they say I am a good pleader. This is how I get in my box more than the Five Shillings a year I promised to collect when I took the box.

Wouldn't you like to have a Log Hut and do the same? "

The money collected in these Log Huts is used by the Colonial and Continental Church Society for sending ministers to our brethren living in the scattered districts of the Colonies.

Boxes and further particulars from the

Rev. JAMES BOYLE, M.A.,
WATERLOO, LIVERPOOL;

or

Rev. W. A. DARK, M.A.,
32, Wadsley Lane
SHEFFIELD.



ILLUSTRATED PRICE LIST FREE.

H. C. WHITNEY,

CASSOCK, SURPLICE,
STOLE and CLERICAL CLOTHING MANUFACTURER.
W **WORDSLEY.** *W*

CLERICAL CASSOCKS. Special Robe Shape.

Russell Cord Cassock	...	...	...	...	12/6	15/6	18/6	21/-	23/6
Serge ditto	...	...	...	...	12/6	15/-	18/6	21/-	23/- to 25/-
Silk Cassocks	...	...	...	...	...	...	...	...	from 30/-
French Serge ditto, for Summer Wear	...	...	...	...	...	...	...	...	21/-
Slip Cassock, in Russell Cord or Serge	...	...	...	...	...	...	...	...	from 9/-
Russell Cord Tippet	...	...	...	...	...	...	...	...	3/6
Serge ditto	...	...	...	...	...	...	...	...	4/-
Wool Girdles	...	...	...	...	...	...	...	...	2/3 and 3/6
Cinctures	...	...	...	...	...	...	...	...	from 3/6
Library Suits	...	...	...	...	...	...	...	...	25/6
Frock Coat ditto	...	...	...	...	...	...	...	...	31/6

CLERGY SURPLICES from 4/6; SMOCKED from 9/-

CHOIR CASSOCKS—Lined Bodies and Sleeves.

Boys' Black Russell Cord Cassocks, to 50 inches long	...	...	...	...	9/3	10/9	12/6
Men's ditto ditto to 60 inches long	...	...	...	...	10/4	11/9	14/6
Boys' Red, Blue, or Violet ditto to 50 inches long	...	...	...	...	...	...	10/6
Men's ditto ditto to 60 inches long	...	...	...	...	...	...	22/-
Boys' Serge Cassocks, to 50 inches long	...	...	...	...	4/6	5/9	7/9
Men's ditto to 60 inches long	...	...	...	...	5/6	6/10	8/9

SKULL CAPS, in Russell Cord, for Choirs, 10/- to 15/- per dozen.

SPECIAL CHOIR LINEN SURPLICES.

Plain or Gathered, Circular or Pointed Sleeves.

BOYS.					MEN'S.				
Smocked					Smocked				
No. 1.					No. 1.				
Extra					Extra				
No. 2 Strong Sup. Linen					No. 2 Strong Sup. Linen				
inch.	No. 1	No. 2	3/6	5/-	inch.	No. 1	No. 2	3/6	5/-
26 to 29	2/3	3/3	3/6	5/-	31 to 35	5/6	6/9	7/-	8/6
29 to 34	2/9	3/9	4/-	5/6	36 to 40	6/6	7/9	8/-	10/6
34 to 39	3/9	4/2	5/-	7/6	41 to 44	7/6	8/9	9/-	12/6
39 to 43	4/9	5/9	6/-	8/6	45 to 49	8/6	9/9	10/-	14/6
43 to 46	5/9	6/9	7/-	9/6	50 to 54	9/6	10/9	11/-	16/6

Pure linen strongly recommended for Durability. Also in better qualities.

ORGANIST SURPLICES same Prices.

LONGSLOTH SURPLICES—Plain or Gathered.

BOYS.				MEN'S.			
inch	BOYS.			inch.	MEM'S.		
29 to 31	...	...	1/9 to 3/6	30 to 36	...	...	3/6 to 4/6
31 to 36	...	...	2/3 to 4/-	37 to 44	...	...	4/- to 5/-
36 to 44	...	...	2/6 to 4/6	45 to 50	...	...	4/6 to 5/6
			3/3 to 5/-	51 to 54	...	...	5/- to 6/-
				55 to 60	...	...	5/6 to 6/6

St. Werburgh's Vicarage, Derby.

The Bishop of Derby has much pleasure in saying how pleased he and his Choir are with the Cassocks and Surplises furnished by Mr. Whitney.

From the Bishop of Richmond.

Stanhope Rectory, Darlington.

Sir,—The Cassocks supplied by you for the Choir at Stanhope have proved very satisfactory; they fitted well, and have worn well.

Mr. E. C. Whitney, Wordsley.

J. J. RICHMOND.

Bishopscourt, Grahamstown, South Africa.

My dear Sir,—I am very much pleased with the Cassocks I ordered from you. They are excellent both as regards material and pattern.

I am, yours faithfully, C. E. GRAHAMSTOWN.



**Exercise without
Headache and Fatigue**

is secured by wearing

WOOD-MILNE RUBBER HEELS

They save boot bills,
keep boots in shape,
prevent worn-down
heels, and protect
the nervous
system from the
jar of hard
streets.



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FOR THE
NAME
"WOOD-
MILNE"
ON
EVERY
HEEL.**



Wood-Milne Rubber Heels

Have revolutionized Footwear. The hard leather heel is rapidly becoming obsolete everywhere. It is now generally recognised that rubber is the correct substance for Boot Heels. It softens the shock of walking on hard streets, and gives to a walk in town something of the comfort and exhilaration experienced when threading on soft springy turf. Moreover WOOD-MILNE Rubber lasts far longer than leather. The Heel being kept level, the boot retains its shape and comfort. A pair of boots fitted with WOOD-MILNE Heels will last twice as long as a pair without.